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### A New Faith Comes.

Continued from first page.

strations there is still a most grateful essence in their hearts and their love has never yet faltered for this man of God and his most estimable helpmeet. The next scene of Mr. Sheafe's activity was the city of Youngstown, Ohio. Here he found a most unattractive and unpretentious house of worship, situated on a little back street with a membership of about fifty-five, and in less than nine months with his usual genius for organization and for creating enthusiasm, he succeeded in building and dedicating a commodious structure with a seating capacity of 500, on Mahoney Ave., one of the principal streets of the city and which has given its name to the church. He served in Youngstown for two years, during which the membership of this church was increased from fifty-five to nearly three hundred, and the entire debt for the new structure and its handsome appointments was liquidated except about fifteen hundred dollars. Here Mr. Sheafe also took active interest in the work of the Christian Endeavor and was thus brought into personal contact with many influential churchmen of all denominations.

Leaving Youngstown after two years in harmony with a now well digested intention never to remain with one charge long enough to inspire in its membership the faintest wish for his departure, he then came to Urbana, O., where his untiring work and conscientious endeavors met with the same phenomenal success as at his previous charges. In this city there occurred the greatest and most eventful change in his spiritual life. After deep thought and a careful weighing of every consideration, he formally gave up his connection with the Baptist faith and refusing many flattering offers to remain with the Urbana church and to fill other pulpits, he publicly and fearlessly announced his change of view and his belief in the tenets of the Seventh Day Adventists to his congregation and to the people at large. When his change of belief was brought to the attention of the leaders of the Seventh Day Adventists in Urbana (all white people of course), they at once solicited his powerful and eloquent aid in the propagation of their faith in that city.

His work as in all previous endeavors evoked the keenest interest and was promptly successful and he has continued therein from that time (1896) to the present, contributing greatly to the marvellous success of this movement in every place which has been privileged to hear him. In Columbus, Cleveland, Springfield, and Youngstown (the scene of his former

labors) in the state of Ohio; in Louisville, Lexington, Camp Nelson and Bowling Green, Kentucky; in Chattanooga, Knoxville, Nashville and Memphis, Tennessee; in Asheville, North Carolina; in Aiken, Orangeburg, and Denmark, South Carolina; in Augusta and Atlanta, Georgia, and in Terre Haute, Ind., he has had powerful influence by his scholarship, earnestness and perfect familiarity with the word of God and many souls have been brought into more intimate relations the Savior of mankind by his efforts.

But it is in our city that his impressive personality and his learning have had their most potent effect. His meetings have continued since June 1st last. His ardent temperament, his single-hearted devotion to the cause, and to the right as God has given him to see the right, his prompt and ready sympathy, his perfect familiarity with the Holy Bible, his exquisite language and extensive vocabulary, his attractive voice, his fine musical ability, his scathing denunciation and ridicule of all the traditions, fetiches and practices in our churches which have no Biblical sanction or authority, have awakened this sated city, among both the whites and blacks, to the impulses of a higher and truer Christian life, and his meetings in tents, first at 16th and R streets, N. W., and now at 13th and T streets, N. W., are nightly crowded by the best citizens of the District of every faith and of both races, who flock to hear his convincing, logical and matchless eloquence poured forth in a very golden stream and who return to their homes refreshed in spirit and elevated and consecrated to higher living and nobler thoughts.

Washington has often been described as the modern Athens in the respect that its people "live but to hear and to tell some new thing." Rarely does the most successful and the most brilliant advocate of any cause create more than a passing ripple on the surface or more than a momentary impression in this community. This does not seem to be the fate of our learned brother Sheafe. His sermons cover a wide range. They are not solely doctrinal nor essentially religious exclusively. They deal with all intricate and oft elusive questions of the day. Those on temperance for example, have had a most revivifying effect and we learn of many hardened old sinners who have imbibed too freely all their lives, who have been brought to a realizing sense of the intrinsic value of their better selves and who have begun anew the struggle to free themselves from liquid damnation.

Mr. Sheafe's work promises to produce a lasting impression in this community and he has our warmest wishes for success. We hope the clergymen of other denominations will not permit a mere ecclesiastical narrowness to make them forego visiting his meetings and studying his methods. Let them cease to sit in luxurious ease,

and arise! Let them pursue his methods or strengthen his hands in the purely undenominational part of his work or perchance they will find that this recent awakening in our midst will tend to the aggrandizement of the Seventh Day Adventist movement, to the financial and numerical detriment of their own churches and to their own everlasting undoing. We are authorized to announce that the statements in the Washington Times and Post of recent dates to the effect that an effort will be made this fall to divide the Seventh Day Adventists on race lines is utterly without foundation and we are permitted by Mr. Sheafe and greatly pleased to publish herewith a set of resolutions adopted by the Washington Church of that faith and embodying their sentiments on this question. It will be observed they bear a date antecedent by at least two months to the publications above alluded to. We ask for their careful perusal.

Mr. Sheafe's meetings at 13th and T streets, N. W., will continue indefinitely. He is greatly encouraged. Resolutions passed by the Seventh Day Adventist Church at Washington, D. C., June 7, 1902.

WHEREAS, much confusion has arisen upon the subject of race distinction within this church, therefore be it

**Resolved,** That hereby the church expresses itself before God and man, and says that the principles to which it has been committed since its organization will be followed in the future; that hence there will be no distinction, nor discrimination on account of race, and consequently that different services for the different races will not be held, nor will attempts be made to regulate the seating according to race, hereafter.

**Resolved,** That these resolutions be entered in full on the records of the church by the clerk, and that a copy be forwarded to the secretary of the Chesapeake Conference for its information.

### For The Public Good.

(Continued from First page)

and regrets among the unselected and corresponding elation and self satisfaction in the souls of those publicly called to participate with the Chairman in the honorable civic duties which will devolve upon them within so short a period.

A careful examination shows this committee to be almost an ideal one for the purpose in view and that Mr. Murray has in this instance as in all previous ones acted with a rare impartiality and intelligence. Every element of our many sided life is well and most worthily represented—the bench,

Continued on third page.

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